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edition rests too largely on the Cureton gospels to the comparative neglect of the Sinaitic that has led to this new and probably final edition of the latter.

Mrs. Lewis presents an extended introduction, with a full bibliography and appendices, and then prints the Sinaitic text, with the variants of the Cureton gospels in the margin below. The text is printed solidly, not, as in the earlier editions, in the lines and columns of the manuscript, and constitutes a model of clearness and convenience. The variants of Professor Burkitt's edition are shown in an appendix.

In her introduction Mrs. Lewis urges the priority of the Old Syriac to the Diatessaron, against the reverse opinion expressed by Professor Burkitt, who would connect the Old Syriac version with Palû, bishop of Edessa, *ca.* 200. The appendices exhibit the points in which Mrs. Lewis connects or supplements the readings of the Sinai palimpsest in Professor Burkitt's edition; a list of Syriac patristic quotations which are nearer to the Old Syriac than to the Peshitto; a list of important omissions in the Sinai palimpsest, etc. Further appendices in a pocket within the back cover give an index of the Arabic Diatessaron, and bring Mrs. Lewis' English translation of the Old Syriac gospels up to date. The student of the rise and relationship of the Syriac versions will find much to assist him in Mrs. Lewis' new and elaborate edition of the famous manuscript which she has made in a double sense her own.

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A HISTORY OF THE JESUITS

In 1895 a resolution of the twenty-fourth General Congregation of the Jesuit Order provided for the writing of a history of the Jesuits in all countries where they had been or were active. Since then, in compliance with this action, the following important volumes have appeared dealing with Spain, Germany, Italy, and North America:

Historia de la Compañía de Jesus en la Asistencia de España, por el P. Antonio Astrain, S.J., tomo I, "San Ignacio de Loyola," tomo II, "Lainez, Borja" (Madrid, 1902, 1905); *Geschichte der Jesuiten in den Ländern deutscher Zunge im XVI. Jahrhundert*, von Bernard Duhr, S.J. (Freiburg, 1907); *The History of the Society of Jesus in North America, Colonial and Federal*, by Thomas Hughes, S.J., Text, Vol. I; Documents, Vol. II (London, 1907); *Storia della Compagnia di Gesù in Italia*, dal P. Pietro Tacchi Venturi, D.M.C., Vol. I, "La vita religiosa in Italia durante la prima età dell' ordine" (Romano-Milano, 1909).

The first French volume¹ is the latest in the series, which is yet far from completion. The writing of it was originally intrusted to R. P. Victor Mercier, who collected a large amount of material. After his death the continuation of the researches and the composition of the history was intrusted to the present author.

The history of the Jesuits in France falls into three periods, characterized by the conflicts of the order with Protestantism, Jansenism, and eighteenth-century philosophy. Roughly speaking, the first period extends from 1550 to the revocation of the Edict of Nantes in 1685; the second fills much of the seventeenth century; the third corresponds to the reign of Louis XV. To complete the program so outlined will require many volumes, for the work before us gets no farther than 1574. Moreover the subject is exceedingly complex, for the activity and the versatility of the French Jesuits were remarkable, embracing missions at home and abroad, especially in Canada, Scotland, and the Levant; education; their political relations; their apostolic and social activity; learning and scientific achievement; their efforts in the domain of asceticism, etc.

The source material for the history of the Jesuits is enormous and the bibliographically inclined student of history will rejoice in the admirable survey of the sources given on pp. vii-x; the itemized list, printed and manuscript, that follows (pp. xi-xxv); and the carefully selected bibliography prefixed to each chapter. The author claims to have followed the strict rules of historical interpretation which German scholarship has made classic. Externally this is true, for he seems to be scrupulously exact in citation and orthography, and the Latin, Italian, and Spanish documents used, one doubts not, have been faithfully transcribed. The manner of composition also is strictly modern. The authors of the Latin history of the Company of Jesus, save Jouvancy, followed the chronological order year by year and wrote annals rather than history. But instead of compiling annals like Orlandini, Sacchini, and others, or grouping facts after their kind, like Jouvancy, Father Fouqueray has delimited his subject by periods.

But there is a spirit of historical interpretation that is deeper than form. It has been impossible for the author—it is probably impossible for any Jesuit—to divest himself of the immemorial prejudices of his order, and to write candid, impartial history, at least where the Jesuits are involved. I say this advisedly, for it has been my fortune to study

¹ *Histoire de la Compagnie de Jésus en France, des origines à la suppression* (1528-1762). Tome I, "Les origines et les premières luttes (1528-1575)." Par le P. Henri Fouqueray, S.J. Paris: Picard et Fils, 1910. xxv+673 pages. Fr. 10.

intensively the period between 1559 and 1576—the epoch treated in the present work—and I cannot read history as it is read here. It is a failing of Catholic historical writers in general, that they interpret the Reformation period exclusively in terms of religion. Modern scientific investigation has disproved this, and social, economic, and other causes must be given due weight. Religion is not the only touchstone to test the era by. Examples of this all-inclusive, or all-exclusive interpretation in the present work are many and various. The Edict of January 17, 1562, was not an act of “blind toleration” (p. 265). The estimate of the character of the chancellor L’Hôpital (pp. 267–68 and *passim*) is an ultra-Catholic one and does not agree with modern historical appreciation. Readers of the account on p. 630 which details the efforts of the Jesuit Possevin “pour sauver, au moins de la mort éternelle,” the 200 Huguenots of Roanne imprisoned after the Massacre of St. Bartholomew may have an ironical view of the clemency here so lauded. For “ces malheureux . . . se montrèrent sourds à sa voix. Peu de temps après ils étaient tous massacrés.” Quite as remarkable an example, however, of this partisan interpretation of history is the character-sketch of the cardinal of Lorraine (pp. 643–44). It is with some astonishment that one reads, even from the pen of a Jesuit, that the cardinal “se montra digne du pouvoir par l’étendue de sa prévoyance, la pureté de ses sentiments et l’énergie de son caractère.” But why continue? The present work may be the authoritative history of the Jesuits in France in that it bears the official *imprimatur* of the order. But tried at the bar of scientific, non-partisan, historical writing, which aims to discover the truth without fear and without reproach, the work cannot be regarded as authoritative. Better far should the truth-seeker read the admirable historical introduction which M. Gabriel Monod has lately written as a foreword to Professor Boehmer’s history of the Jesuits (Boehmer, *Les Jésuits*; avec une introduction historique, par Gabriel Monod, pp. lxxxiii+304. Paris: Armand Colin et Cie, 1910).

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THE ENGLISH CHURCH UNDER JAMES I¹

The reconstruction of the English church, which was the consummation of a long historical process, took place in the early years of James I. The leading spirit was Bishop, afterward Archbishop, Bancroft.

¹ *The Reconstruction of the English Church*. By Roland G. Usher. Vols. I and II. New York and London: Appleton & Co., 1910. 423 and 426 pages. \$6.